WESTERN RECORDER.

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NATURAL AND MORAL ABILITY.

We mentioned a short time since, that Rev. Mr. Beman's sermons on the Atonement had been issued from the Press. Added to the work, is a sermon on the "Duty of Sinners," founded on the text "*Repent ye and believe the Gospel.*" It is a very good one, and forms a suitable appendage to the preceding discourses. But we are induced to mention it, at the present time, for the purpose of laying before our readers one of the clearest exhibitions of the doctrine of Natural and Moral Inability that we have lately seen.

The object of the Discourse is, to show that repentance and faith are *immediate duties*, binding upon every sinner who hears the gospel.—This the author proves from an examination of the nature of these Christian exercises—from the important place which they occupy in the scheme of Salvation—from the guilt attached to impenitence and unbelief; and from the numerous and express declarations of Scripture. The discourse then closes with a few inferences, from the first of which we extract the following.

"Some have supposed, that the sinner is utterly unable, in every respect, to love God, or comply with the terms of the gospel but vindicate the divine conduct in requiring impossibilities, on the ground that man lost his power by the fall. This solution does not appear to us to reach the case. To say that I am under obligations to love God, to repent of sin, and to believe in Jesus Christ, because Adam had the power and lost it, is to talk neither logic nor scripture. You might just as well say, that I am under obligations to exert the corporeal strength of one of my distant progenitors, who possessed the muscular powers of a giant, because he brought physical imbecility upon himself and his posterity by a course of indolence and excessive indulgence. Requirements of this nature would not comport with the government of an equitable man, much less with the government of a perfect God.

"Others have attempted to obviate the difficulties involved in the sinner's dependence and responsibility by a different theory. They suppose that man is entirely helpless, in every sense, in himself—but that the obligations to repent and believe the gospel, are created by the fact, that God communicates assistance and grace to him without which these obligations would not exist. This sentiment, though plausible, is unscriptural, and defective to the very core. To say, that the sinner's obligation originates in the divine assistance which is afforded him, and that there is no obligation without such assistance, is to say, that every thing which God has done for his redemption, is a matter of simple justice, and not of grace. According to this sentiment, sinners would have been under no obligations to love God without the provisions of the gospel—and since a Saviour has been provided and offered to them, they are bound to repent of sin and accept of this Saviour, no farther than the grace of God shall actually remove the obstacles which lie in the way of repentance for sin and faith in the Lord Jesus Christ. This theory destroys the very nature of grace; it converts grace into debt; a debt justly due from God to the sinner, and without the payment of which, the sinner may continue without guilt to violate the law, and to reject and spurn the provisions of the gospel. Indeed, this sentiment would, in every instance, make the moral temper of the creature, the measure of moral obligation; and we should never be bound to do what we were not disposed, or what God should not actually dispose us to perform. This would be throwing the reins upon the necks of men, and upon the necks of devils! Inclination becomes the universal law.

"But all these theories for reconciling the sinner's obligations with his dependence, are founded in a radical error respecting the nature of the difficulty to be removed. There is nothing which stands in the way of man's return to God by repentance for sin and faith in Jesus Christ, but the want of a disposition to return. The difficulty is wholly of a moral, and not of a physical character. It is opposition to the truth, and enmity of heart against God, and nothing else, which chains him fast in impenitence and unbelief. It is a voluntary bondage—a bondage which he cherishes with all his heart—cherishes in defiance of the worm that never dies, and of the fire that is never quenched—and, which is his last, and black, and damning sin—cherishes in despite of the groans and agonies and blood of Calvary!

"Should it be said, that sinners cannot repent and believe the gospel, we answer, that there is no inability in this case, except that which consists in the want of a disposition, or heart, or will to repent and believe. It is not a natural, but a moral inability. This distinction is made in common life, is all-important in preaching the gospel. Whatever a man cannot do if he would, in this, he is under a natural or physical inability; but when the only reason why he cannot do a thing, is, that he does not choose to do it, the inability is of a moral nature. In the former case there is no blame; in the latter, the greater the indisposition, or the inability if you please, the greater the guilt. We hesitate not to say, that if repentance and faith, or obedience to any other divine injunction, required the exercise of physical powers, whether mental or corporeal, which the sinner does not possess in his present state, he would be under no obligation to repent, or believe, or obey any injunction of that character. Had man been required to remove the Alps, and to number the drops which compose the ocean, as the conditions of salvation, he would have been under no obligations to comply with these terms. All the authority of Omnipotence could not impose or enforce upon man an obligation to the performance of these acts, because a compliance with such terms or conditions, would be impossible in the very nature of things, though his heart were pure and holy as the heart of Gabriel himself. These are acts which the sinner could not do if he would; and here is natural inability; and here a failure in obedience could be attended with no blame or guilt. And so it is in every case of this description. A natural or physical impossibility annihilates obligation, and precludes the existence of sin.

"But when commanded to repent of sin and believe the gospel, we labour under no such difficulty as this, and can avail ourselves of no such excuse. We have all the corporeal strength and all the intellectual comprehension, necessary to comply with this injunction. In short, we have all the powers which constitute a moral agent.—We are free to follow our own unrestrained and voluntary choice; and it is in the exercise of this agency, that we refuse to repent and believe the gospel.

"But it may still be said, that an inability, is an inability; and whether natural or moral, it must exempt the sinner from obligation, and excuse him from blame. This remark contains a common, though a grand errour in philosophy, as well as religion. A moral inability, which consists in the strength of the disposition, whether holy or unholy, never does, and cannot, interfere with blame or praise. Indeed it is this very thing which constitutes the deepest blame upon the one hand, and the highest praise upon the other. It is expressly said of God, that he "cannot be tempted with evil." He "cannot." But why cannot God be tempted with evil? For this reason, and this alone—he is prevented by his own intrinsic and eternal holiness. It is morally impossible. But shall we, on this account, say that God is not immaculate, and deserves no song of praise? That he is so holy, that he "cannot be tempted with evil," constitutes the supreme excellence of his nature. The angels in heaven, too, are under a moral necessity to love and obey God. It is their strong and constant disposition—their unchanging moral temper to love what God loves, and to do what he commands. They must feel and act in this manner, unless these angels were converted into devils! But shall they, on account of the strength and uniformity of their holy affections, forfeit all claim to divine and human approbation? Certainly not. This is the very foundation of their angelic excellence. It is just so with the saints in glory. They are so swallowed up in God and celestial contemplations, that they cannot sin. But does this detract from their character—because they are so holy, that they cannot sin? This is the very thing which renders them lovely in the sight of God and of all the blessed universe.

"And now look at the other side of this moral picture. We have seen, that moral inability to do wrong—that is, a strong and uniform disposition to feel and act correctly—a disposition, if you please, infinitely strong, does not rob holy beings of their merit, but is the very thing for which they deserve the highest praise. Apply the same principle to beings of an opposite character. It is admitted on all hands, that the devils are given up to uninterrupted and perpetual evil. Their enmity to God is so great, that they cannot obey him. Sin is their continued and eternal element.—Now, do these circumstances take away their malignant and devilish character? Does the fact, that they hate God supremely—and must continue to hate him supremely, take away all the guilt of their opposition and enmity against him? This principle would whiten hell into innocence! No, my brethren, this cherished and unyielding enmity against God—this high-handed and unrelenting opposition to the throne of heaven, is the very moral temper, that constitutes them devils. And the more settled this temper, and the stronger this disposition, the more malignant the character and the deeper the guilt. It is just so with wicked men—with sinners in our world. They refuse to repent and believe the gospel, merely because they love sin and hate God. There is no barrier in the way except that which is erected by a wicked heart. And shall the love of sin be made an excuse for a continuance in sin? And shall enmity against God, be presented as an apology for disobedience to his commands, and rebellion against his throne?—Why, my brethren, this is the very thing for which God condemns the impenitent and the unbelieving. It is because their hearts are so fully set in them to do evil, so determined in their opposition to holiness, that they will not repent and believe, that they are condemned in this world, and will be condemned in the world to come. And the greater this enmity and opposition, the greater the sinner's guilt. Let him love sin so intensely, and hate God with such malignity, that he will not, and, in in this sense, cannot repent and believe in Jesus Christ—and you add the last trait to an ungodly character, and render the subject for ever without excuse."

INFIDELITY MOST MISCHIEVOUS IN MODERN SHAPE.

Says a late writer—"Error is less dangerous when open and complete, than when half formed and disguised. In the midst of moderate errors, our self-love keeps us ignorant of our danger. But when error has reached its height, it is the nature of the human mind to promote a reaction, and to rise with new strength and power out of the abyss into which, at last, it perceives itself to have fallen." Facts almost innumerable might be mentioned illustrating the truth of this remark. The heathen have sometimes cast away their idols, before they knew Jehovah, or had any substitute for the gods they had abandoned, led to the act by the grossness of their idolatry. The reformation from popery, was the result of the open and public sale of indulgences. It required an act thus gross, to open the eyes of an abused people, and kindle up the spirit of a Luther to that pitch of daring, that rendered him deaf to all the thunders of the vatican. France might have continued for ages an infidel kingdom, had the prince of darkness been content that its population should descend only to a moderate depth into the gulf of atheism. But when at length the people came to see that illuminism allowed them to believe nothing,----and hope for nothing, but, *to very soon become nothing*, they inquired again for the word of life, and infidelity began to disappear. We could name a large district in our own country, whose ministry had became Arminian, and whose churches had forgotten their covenant, but were at length aroused, and saved, by a discovery of the fact, that such men as Whitfield, and the Tennents, whose labors God every where blessed, were too holy and heavenly to suit their taste. It was when they found themselves bolting their sanctuaries against these men of God, that they began to inquire whether every thing was right.

Thus, *gross* error results at length in reaction, while that which is tame and plausible, is borne with, and fostered. Thus *modern infidelity* has a thousand advocates where it would have but one, if it would submit itself to a full and fair exposure. I have been told that Priestly, while he delivered his lectures in that general manner which held his own peculiar views concealed, had uniformly a large and respectable audience; but when at length he let it be known, that it would be the object of his next lecture, to prove that the Lord Jesus Christ was a mere man, and even peccable, his audience almost all forsook him. The Christian population of Philadelphia were not prepared to give a patient hearing to errors so at variance with their whole system of bible doctrines. His followers in this country have learned wisdom at his expense, & administer their poison in smaller portions, and with more caution. Thus they are scattering the seeds of death through the whole moral system, and hope at length to destroy life as by a slow consumption.

Oracle.

From the New-York Observer.

"*Lord, what wilt thou have me to do?*"

This should be the inquiry of every rational being, each day and hour of his life. And every enlightened Christian will look daily into the Sacred volume, to find an answer to this interesting inquiry; for we have no reason to expect that God will give a new revelation of his mind and will to man, when the inspired volume contains every thing profitable "for doctrine, reproof, correction, and instruction in righteousness."

Is any one anxious to know what he shall do to inherit eternal life? the answer is plain: "Repent and believe on the Lord Jesus Christ." But remember that repentance does not consist in saying, that you are sorry while living in sin and the neglect of duty. And it will be of no avail to you to say that you believe in Christ, if your faith be not exhibited by good works.

Is there a *parent* anxious to know what he shall do in relation to the government and instruction of his children? The answer is plain: "Train them up in the way they should go." To do this, something more than an elementary knowledge of the arts and sciences is required. They must be taught to fear and love the Lord their God, and serve him with all their heart; but it is vain to expect that a wicked or prayerless parent will teach this. If you wish to have a family that will do honor to Christian society on earth, and meet you in heaven, you must maintain good government, and exhibit in their presence evidence of practical piety. It will be expected that you will read and expound the word of God, and daily pray with and for your children; you will introduce them to a Sabbath School and a Bible Class, and accompany them to the place of worship every Lord's day; and on the evening of the Sabbath you will question them with respect to the exercises in which they have been engaged. If you are a Christian parent, and keep the example of your Divine Master in view, you will not confine your benevolent efforts to your own family; but you will be a member of the Bible, Missionary, Sunday School and Tract Societies; if it be only the widow's mite that you can give, you will wish to patronize and support all these institutions; for they are all extensively useful in christianizing the world, and preparing for the second coming of our Lord to reign with his saints in glory.

The universal importance of Bible Societies is admitted among all enlightened Christians; and Missionary Societies are generally acknowledged to be important: but Tract and Sunday School Societies have not received that patronage and support which they deserve. According to the best information which the subscriber has been enabled to obtain during seventeen years' travel in this and other countries, there is no possible way in which so much good may be effected at so little expense, as by supporting a good Sabbath School and Bible Class in every town and district; especially if a well chosen library of moral and religious books is made accessible to all who may attend punctually. And the benefits derived from a well conducted Tract Society may, and must have a very extensive influence in correcting vice, and promoting moral and religious improvement. No doubt but millions will be found in heaven, to whom these little messengers of mercy were made instrumental of good.

That all may earnestly seek the salvation of their own souls, and exert themselves in every possible manner for the support of these valuable institutions, is the prayer of the public's humble servant,

THADDEUS OSGOOD.

BIBLE SOCIETIES.

Systematic distribution of the Bible.—The following letter from the Agent of the American Bible Society, was originally addressed to the Secretary of the Cumberland County, (Pa.) Association; but the substance of it may not improperly be applied as a circular for the counties of our own State.

NEW-YORK, March 11th, 1825.

REV. GEORGE DUFFIELD, Jr. *Secretary of the Cumberland County Bible Society.*

I regret you have not yet been able to make the investigation of your county.—Such a measure is all important. The Monroe County Bible Society in New-York, which for several years had been raising and expending about $100 per annum, in the beginning of this winter appointed an agent to visit every part of the county, which is mostly settled by New-England emigrants. He visited every school district, into which the 16 towns of the county are subdivided. Secured some individual in each who went from house to house in his district, took a list of the names of the householders, the number of readers in each family, the number of Bibles they had, the number of Testaments, the number of Bibles they wanted to purchase, the number of Testaments, the number of Bibles necessary to be given *gratis*, and the number of Testaments, do. These returns were condensed into township returns, they again into a county return, and this last presented the astonishing result that upwards of 1200 families in that small county, (of, as I should suppose, from examining our last census, about 35,000 souls,) were found destitute of a *Bible*.

A meeting of delegates from every town was immediately convened. They passed a resolution, "*That every family in Monroe County ought to have a Bible.*" Subscription papers were circulated in every school district to raise money to purchase Bibles and Testaments for those who need gratuitous assistance. An order was despatched to our depository for 700 Bibles and 300 Testaments, to be sent in mid-winter by land to that county, which was soon followed by another order for 500 Bibles and 300 Testaments in addition, and we have recently received a remittance of 500 dollars on account of the purchase. No opportunity occurring in the winter, and our river being now open to Albany, I shall have the pleasure to-morrow of shipping to that place by the first vessel, 17 boxes containing 2700 Bibles and Testaments, for the supply of that one county. Our Board, ever ready to help those who are disposed to help thamselves, and even ready to aid those who *need*, but manifest too little efforts to supply their own wants, added the additional number as a gratuity. This is the largest Bible transaction we have ever accomplished at our depository since the existence of this noble institution. No State Society has ever ordered at one time, such a number as has been found necessary to be ordered by one small county society in the State of New-York, whose wants have been thoroughly investigated, and the knowledge of whose wants has prompted the Christians of the county, to make the heroic effort, at once to give the Bible, by sale or gratuitously, to every destitute family within its bounds. Is it likely, my dear sir, that the county of Cumberland, if thus investigated, would present such a result? If there be a *peradventure*, that so many, even half so many families in it are living and dying without God's word in their houses, to be a light to their feet and a lamp to their paths; to be their morning and their evening meditation; surely it is worth an effort to ascertain the truth. And if it be the truth, what will be the duty of the Christians of that county?

I remain, Rev. and Dear Sir,
Your respectful and affectionate friend,
JOHN NITCHIE,
Agent of the Am. B. S.

The following are copies of the printed schedules which were used by the Monroe County Bible Society in obtaining their information respecting the wants of the county, and in collecting subscriptions. No. I. was sent to some active man, in each of the school districts in the county. No. II. was the subscription paper sent to the collectors.

No. I.

January 1825. *Report of School District, No. — in town of — to Monroe Co. Bible Society.*

Names of Families.	Readers.	Bibles.	Testaments.	Bibles wanted for pay.	Testaments do.	Bibles wanted gratis.	Testaments do.
A. B.	10	1	1		1		
C. D.	4	0	0	1			
E. F.	2	1		1	1		
G. H.	6	0	1			1	

No. II.

School District, No. in

MOTTO.

RESOLVED, That every Family in the County of Monroe shall be supplied with a BIBLE.

There being about *twelve hundred* families in this County destitute of Bibles, and as many *unable* to pay for them, we do hereby subscribe and pay towards the Fund for supplying the Poor, "as the Lord hath prospered us," the sums set against our names.

"He that giveth to the poor, lendeth to the Lord."

"He that soweth sparingly shall reap also sparingly."

Subscribers' Names. $

Fragments.

GOD IS RIGHT, AND THE WORLD IS WRONG.

"Now then, my friends, my reasons are all before you, and I hope to be justified by your consciences, while I execute the commission given me in the text. God hath said to the wicked,—"*O wicked man, thou shalt surely die;*"—and the watchmen are commanded, upon their peril, to sound the alarm. I, therefore, solemnly declare, in the name of God, that there is a dreadful war waged by all the divine perfections against sin—that the sacred rights of Heaven have taken the field—that every glory of the Godhead holds a vivid lightning pointed at every sinful thought—that the inviolate honour of Heaven's King is enlisted, and is coming down to crush a rebellious world. In equally solemn tones, I declare, as my office obliges, and call every angel to witness, that in this war, *God is right and the world is wrong*. These great truths, while I live, I will declare, and hope to pronounce them with my dying breath—GOD IS RIGHT, AND THE WORLD IS WRONG.—I wish they were set forth in broad letters on every forehead, and with a pen dipped in heaven were written upon every heart. I wish they were set upon the frontispiece of every book; and posted in sun-beams at the corner of every street—that they were graven with the point of a diamond in the rock forever—GOD IS RIGHT, AND THE WORLD IS WRONG! I would that these ponderous truths might pass from land to land—prostrate nations of unknown tongues, and rolling through every clime, might bring an humbled world to ask for mercy at a Saviour's feet.

"Standing on my watch-tower, I am commanded, if I see aught of evil coming, to give warning. I again solemnly declare that I do discern evil approaching; I see a storm collecting in the Heavens; I discover the emotion of the troubled elements; I hear the roar of distant wind—Heaven and earth seem mingled in the conflict—and cry to those for whom I watch—A STORM!—A STORM! Get into the ARK, or you are swept away. O! what is it? I see a world convulsed and falling to ruins—the sea burning like oil—nations rising from under ground—the sun falling—the damned in chains before the bar, and some of my poor hearers with them! I see them cast from the battlements of the judgment scene. My God! the eternal pit has closed upon them forever."

GRIFFIN.

THE HUSBANDMAN.

No man, one would think, would feel so sensible of his immediate dependence upon God, as the husbandman. In the country, we seem to stand in the midst of the great theatre of God's power; and we feel an unusual proximity to our Creator. The blue and tranquil sky spreads itself over our heads, and we acknowledge the intrusion of no secondary agent in unfolding this vast expanse. Nothing but Omnipotence can work up the dark horrors of the tempest, dart the flashes of the lightning, and roll the long resounding rumour of the thunder. The breeze wafts to his senses the odours of God's beneficence: The voice of God's power is heard in the rustling of the forest, and the varied forms of life, activity and pleasure which he observes at every step in the field, lead him irresistibly, one would think, to the source of being, beauty and joy.

From the Lon. Baptist Magaz. for Jan. 1825.

POPISH JUBILEE.

A Roman Catholic periodical, entitled—"The Laity's Directory for 1825," gives what it calls, "The Indiction for the Universal Jubilee in the Holy Year 1825.—Translated from the Latin Original, printed at Rome, in the Printing-office of his holiness, Leo, XII."

The following are extracts from this mass of error, arrogance, and blasphemy!

"Leo Bishop.
Servant of the servants of God.
To all the faithful of Christ, who shall see these presents, Health and Apostolical Benediction.

"In the merciful dispensations of the Lord it is at length granted to our humility to announce to you with joy, that the period is at hand when what we regretted was omitted at the commencement of the present century, in consequence of the direful calamities of the times,* is to be happily observed, according to the established custom of our forefathers; for that most propitious year entitled to the utmost religious veneration, is approaching, when Christians from every region of the earth will resort to this our holy city and the chair of blessed Peter and when the most abundant treasure of reconciliation and grace will be offered as means of salvation to all the faithful, disposed to perform the exercises of piety which are prescribed. During this year, which we truly call the acceptable time, and the time of salvation, we congratulate you that a favorable occasion is presented, when, after the accumulation of disasters under which we have groaned, we may strive to renew all things in Christ, by the salutary atonement of all Christian people. We have, therefore, resolved, in virtue of the authority given to us by heaven, fully to unlock that sacred treasure, composed of the merits, sufferings, and virtues of Christ our Lord, and of his virgin mother, and of all the saints which the author of human salvation has intrusted to our dispensation."

The "Indiction" of "our humility," then states the condition on which the sacred treasure of merit, is to be "unlocked;" for the purpose of granting to the *blind led by the blind*, full indulgencies, and abundant pardons!!

We ordain and publish the universal and most solemn jubilee, to commence in this Holy City from the first vespers of the nativity of our most holy Saviour Jesus Christ, next ensuing, and to continue during the whole year 1825, during which year of the Jubilee, we mercifully give and grant in the Lord a plenary indulgence, remission and pardon of all their sins, to all the faithful of Christ of both sexes, truly penitent and confessing their sins and receiving the Holy Communion, who shall devoutly visit the Churches of blessed Peter and Paul, as also of St. John Lateran and St. Mary Major, of this city, for thirty successive or uninterrupted (whether natural or ecclesiastical) days, to be counted to wit, from the first vespers of one day until the evening twilight of the day following, provided they be Romans or inhabitants of this city: but if they be pilgrims, or otherwise strangers, if they shall do the same for fifteen days, and shall pour forth their pious prayers to God for the exaltation of the Holy Church, *the extirpation of heresies*, concord of Catholic princes, and the safety and tranquillity of Christian people."

Who can for a moment doubt but that the writer of this infamous proclamation, is—"that man of sin;" and "the son of perdition," described by Paul in the Epistle to the Thessalonians? "*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God!*"

It may be amusing to the reader to know how this infallible sinner addresses us Protestants—"with all deceivableness of unrighteousness:"—"To you, to you, we address ourselves with the entire affections of our apostolic heart, whom we bewail as separated from the true church of Christ, and the road of salvation. In this common exultation, this alone is wanted; grant it to your most loving parent, that at length called by the inspiration of the spirit from above into his admirable light, and bursting asunder every snare of division, you may have one consentient mind with this church, *the mother and mistress of all others, out of which there is no salvation!*—Enlarging our heart we will joyfully receive you into our fatherly bosom, and will bless the God of all consolation, who in this great triumph of catholic faith, shall enrich us with these riches of his mercy!"

After this description of "the true church of Christ," given by the Pope, we select another from the pen of inspiration:—"*And upon her forehead was a name written, Mystery, Babylon, the Great, the Mother of Harlots and Abominations of the Earth.*" Rev. xvii. 5.

*When the Pope was prisoner to Bonaparte.

DEATH—A TEACHER.

The most sensible motive to abate the passions, is death. The tomb is the best course of morality: study avarice in the coffin of the miser; this is the man who accumulates, heaps riches upon riches: see, a few boards enclose him, and a few square inches of earth contain him! Study Ambition in the grave of the enterprising man; see his noble designs, his extensive projects, his boundless expedients, all shattered and sunk in this fatal gulf of human projects! approach the tomb of the proud man, and there investigate pride: see the mouth that pronounced lofty expression, condemned to eternal silence; the piercing eyes that convulsed the world with fear, covered with a midnight gloom; the formidable arm that distributed the destinies of mankind, without motion or life! Go to the tomb of the nobleman, and there study quality, behold his magnificent titles, his royal ancestors his fluttering inscriptions, his learned genealogies are all gone, or going to be lost with himself in the same dust! Study Voluptuousness at the grave of the voluptuary: see, his senses are destroyed, his organs broken to pieces, his bones scattered at the grave's mouth, and, the whole temple of sensual pleasure subverted from its foundation.

Religious Intelligence.

CHEROKEE MISSION.

Extract of a letter from Mr. ISAAC PROCTOR, *to one of the Editors of the "Geo. Missionary," dated*

Hightower, Cherokee Nation, Dec. 17, 1824.

"I address a few lines to you giving some information relative to the Church and School at this Missionary Station, which I doubt not will be gratifying to you.

"In October, 1823, the Church was organized, consisting of six members. During the winter following, it is believed that the Lord Jesus condescended to pass this way by his awakening, quickening, sealing Spirit. Many were aroused from their death like slumbers, and cried for mercy. In April, there were 16 adult natives baptized, 15 of whom have since been received to the holy communion. Among these, one is the head chief of the district. After the adults were baptized, there were 25 children solemnly dedicated to God by baptism.

"The walk and conversation of these native members have been such, since they united with us, as greatly to strengthen us in the belief that they have really passed from death unto life.

"There are two candidates for communion and two for baptism. Our meetings are well attended, and appearances are quite encouraging.

"The school is very promising, but there has not been so large a number as was at first anticipated. Some local causes have confined the number to about 30. The parents are anxious to have their children educated, and the children are anxious to learn. Nearly half of the scholars can read and spell with ease. The scholars are very becoming in their conduct.—They are obedient, peaceable, kind, affectionate and studious. We have three very interesting, promising girls in the family. Two can read readily in any book, and spell almost any word put to them; and but a little more than a year and a half since, neither knew a letter of the alphabet. Several of the scholars have paid attention to writing, and can now write quite a legible hand. They can understand considerable of the English language, and they are now beginning to speak it.

"There has been a great change wrought here. The Lord has done it, and it is marvellous in our eyes. Two years ago, no native could be found here offering an acceptable sacrifice unto the Lord; but now many families around us commence and close each day with prayer and praise. Could infidels, opposers of Missions, and those who laugh at the doctrine of regeneration, visit this place and hear those, who a short time since, were enveloped in darkness, and daily indulging themselves in the most detestable vices, now speaking boldly in the name of Jesus, and exhorting all around them to forsake their sinful practices and fly to Jesus for safety; and could they witness with what reverence they address the Throne of Grace, and with what solemnity they sing the songs of Zion, they doubtless would return *smiting on their breasts.*

"We feel quite happy, contented, and at home, among this people. We have some privations and hardships, but we wish not to consider them any thing; nor even to count our lives dear unto us, if we may but be instrumental in any degree of winning souls to Christ. O, bear up our feeble hands by frequent, fervent prayer, and let us all pray that the Lord would arise and make it a short work."

CHOCTAW MISSION.

Extract of a letter from Mayhew, to a gentleman in Massachusetts, dated, the 25th of January last.

"At our last communion a white man who has a Choctaw family, and of whom you have had some account, united with this church. It was an affecting scene—his limbs tottering with age while he stood to hear the confession of faith and the covenant engagements, to which he was now to give his assent—the tears trickling down his cheeks, and (as he afterwards told me) he felt that the love of God was shed abroad in his heart, and it was his happiness to give himself to God to be his forever. He appears very anxious that his people may be brought to repentance. When he visits us he is very faithful with his children who are here at school.

STATE OF RELIGION IN MISSISSIPPI.

Extract of a letter from a resident Clergyman in Mississippi, dated Feb. 4, 1825.

I perceive you get but little correct information from our state. I could wish you had more facilities of that kind. Mississippi is beginning to present an interesting field for religious intelligence and religious action. Natchez and its vicinity are very much changed in their character. During the last year there have been added to the Church in Natchez, about forty members, and in the vicinity, perhaps thirty more. On Second Creek, which is my residence, there was more of what is called at the North, a Revival, than any thing I have witnessed in the Southern country. It was indeed a time of refreshing from the presence of the Lord. But the little cloud has passed over, and we are now in a cold and lifeless condition again. In many other parts of the State there has been a good deal of anxiety manifested concerning the salvation of the soul, and in several instances, a good hope thro' grace has been obtained. There is generally an increased desire to obtain a regular preached gospel, also a willingness to support religious institutious; still there is a great deficiency in the support of Ministers. But our number is gradually increasing, and we do hope the Lord is about to build up the broken walls of Zion, even here.

Georgia Missionary.

Religion in France.—This kingdom begins of late to emerge from the moral night in which it has so long been enveloped. Protestant Missionaries and the Bible are there exerting their influence, which we believe will tell high on the destinies of future generations of Frenchmen. The London Evangelical Magazine for January contains the Journal of a Student from the Missionary Seminary at Basle in Switzerland, who in September last, visited, by appointment, the Protestant churches near Paris. He found them docile, and anxious to be instructed in the doctrines of Christ. Some, who a few years since, were grossly ignorant, had now become eminent as Christians. Mr. Wilks, of Paris, who had made a Christian tour in the south of France, found substantial evidence of the same evangelical spirit, and of moral improvemnt. What encouragements pour upon us from every region, to be earnest in the supplication to Heaven,—"O send out thy light and truth!"

Ch. Watchman

INFLUENCE OF SABBATH SCHOOLS.

"The influence of Sabbath schools is seen in a country noted for its rebellion.—In the counties of Antrim, Armagh, and Londonderry, in Ireland, the number of children educated in Sabbath schools, is to the whole population as 1 to 12. These are *peaceable and quiet counties.* In the county of Limerick the proportion of Sabbath school children, is to the whole population as 1 to 977! This county is but too well known for its *atrocities and murders.* Says an Irish gentleman—'There have above 150,000 children, and 7,000 adults, entered the schools of the Hibernian Society since its formation—and I have never heard of one scholar, who has been educated by us, being arraigned for any crime.' A parallel is not to be found on the record of any institution."

Instruction in Russia—Public instruction which made rapid advances when Prince Galitzin was at the head of that department appears to have lately received a check since Admiral Schischkow has taken the direction of it. In a speech which he recently delivered, he maintained that the lower class have no need of extensive instruction—that it would be prejudicial to them, rather than an advantage.

Winer's Grammar of the New Testament.—A work has just been published, entitled "A Greek Grammar of the New Testament, translated from the German of George Benedict Winer, Professor of Theology at Erlangen; by Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover, and Edward Robinson, Assistant Instructer in the same department." This work is designed for students in Theology, who are supposed to be acquainted with the general grammar of the Greek language, and it is therefore occupied only with the peculiarities in the diction of the New Testament writers.

The Rev. Mr. Richards has forwarded to his friends in Northampton, a small volume of hymns, neatly printed in the Owhyhee language.

New Churches in Boston.—Four new houses for public worship are to be erected in Boston the coming summer, one for the Congregationalists, one for the Unitarians, a third for the Baptists, and a fourth for the Freewill Baptists.

A Mariner's Church is about to be erected at New Orleans.

The late Dr. Romeyn was a minister in N.Y. sixteen years, within this period 650 were added to his church, of whom 30 became ministers of the gospel.

NOTICE TO TRACT SOCIETIES.

The various Evangelical Tract Societies in the United States, are respectfully invited to send delegates to meet the Executive Committee of the American Tract Society at New York at the Consistory room, corner of Nassau and Ann streets, near the house of the American Bible Society, on Tuesday the tenth day of May next, at nine o'clock A. M. for the purpose of proposing amendments in the Constitution which has been adopted, should any be thought necessary, and taking all measures which seem important, as preparatory to a public meeting on the following day, when it is expected the proceedings relative to the formation of the National Society will be submitted for the approbation of the Christian community.

By order, W. A. HALLOCK, *Cor. Sec. Am. Tract Society, instituted at New York, in* 1825.

New York 2d April, 1825.

☞ Editors of Religious Newspapers are respectfully requested to give the above an insertion.

REVIVALS.

REVIVAL IN AN EPISCOPAL CHURCH.

A late Philadelphia Paper contains the following letter from a clergyman to Rev. Mr. Bedel, Rector of St. Andrew's Church, Philadelphia, which gives an account of a revival among the Episcopalians in Morgantown, Pennsylvania.

"A revival of religion in the Episcopal Church, is an event which ought not to be concealed; who can tell but that the recital of only one case, may stir up in many places a spirit of prayer and supplication, which will be succeeded by an abundant outpouring of the Holy Spirit.

Our brother B—— has officiated a part of his time for nearly twenty years at Morgantown, without any remarkable success. On the contrary, during the greater part of that time, his labours among the people seemed to be attended with little or no fruit. A few souls were added to the church with the first four or five years of his ministry, but since then, until about three months ago, he was compelled to take up the lamentation of the prophet, and say, "who hath believed our report, and to whom has the arm of the Lord been revealed." He told me that for a long time, he had felt great discouragement, and feared that he was doing no good in that place. His faith was weak, and hope almost expiring. Yet there was a little remnant of praying people left, who did not fail to remember Jerusalem, and who had long been mourning over the desolations of Zion. As a little leaven hid in a measure of meal, they preserved the church from destruction, and now it would appear that the whole congregation are reaping the blessed fruits of their supplications.

The first awakening took place about three months ago, when at the request of some of the people, brother B—— commenced a prayer meeting on Tuesday evenings. From that time, there has scarcely been a meeting in which one or more persons have not been convinced of sin or found peace with God through Jesus Christ our Lord. About fifty profess to have experienced a change of heart, and several are yet mourning over the discoveries which they have made of their lost and miserable condition, seeking earnestly, and inquiring what they must do to be saved. Several very interesting circumstances which have occurred during the revival, were related to me; these I hope will be communicated by brother B——. He promised me that he would preserve a memorandum of them. The first meeting that I attended at Morgantown, was on Tuesday evening last. The place (a school house) was crowded to overflowing; I was informed that many of those present had come two, three, and four miles through the rain, and the roads in a bad state as ever I knew them. In the house where we assembled, the greatest solemnity prevailed; every heart seemed impressed with reverence, and every countenance bespoke the most profound attention. There was not much time spent in exhortation, but many prayers were offered, humble, fervent, earnest supplications. Some of the young converts were asked to lead in prayer, and I think I never heard more importunate addresses made to the throne of grace. It afforded a striking illustration of those words of our Lord, "Out of the abundance of the heart the mouth speaketh." One thing was remarkable, and ran through all their prayers—a deep sense of God's forbearance and long suffering patience towards them while they continued in their sins, careless, and impenitent. At this meeting we learned that some were awakened and one at least set at liberty.

On Wednesday morning we held another meeting at a private house. The Lord was evidently present with us here, accompanying his word with power: we continued together from half past 9 o'clock until 12, when the people appeared still unwilling to separate. One young man came to me after the blessing was pronounced, shedding abundance of tears, who said that he was never awakened until the last evening, and who was now inquiring what he must do to be saved. This evening we attended a meeting at Churchtown, four miles distant which was also crowded, notwithstanding the inclemency of the weather, and the state of the roads.

On Thursday morning we had service in the Church at Churchtown; at the evening again at Morgantown. It was intended to meet in the evening at the school house, but the place could not accommodate one half the people. We therefore met in the church, though in an unfinished state, and had a congregation large enough to fill it. A more attentive, serious, and solemn assembly I never saw convened. During prayers, and while we were speaking, it appeared as if every person present was ready to adopt the language of the patriarch, and say, "Surely the Lord is in this place." While we were singing the last time, some sobs and sighing in different parts of the house bespoke the intensity of feeling which until then had been entirely suppressed. After the blessing was pronounced, we went over and conversed with the people until about half after nine o'clock, when we went away, half the congregation in the church, as it were unwilling to part while they found it good to be there. We afterwards learned that several persons were awakened that evening, and five at least found peace and joy in believing.

We had service the next day at St. Mary's near brother B——s, and in the evening attended a prayer meeting in a school house in the same neighbourhood. Thus I have given you a very imperfect sketch of what I heard and saw of the Lord's doings in and about Morgantown. I will only add one or two reflections.

1. When I saw the people so anxious to hear and meet together for prayer I considered within myself, why is this? here are many persons who have come through the rain and mud several miles, and expect to return again after meeting, to their respective houses, as it were regardless of the inconveniences they suffer, & no way apprehensive of the danger to which they expose themselves. This must bethe Lord's work. They are seeking the "one thing needful," and feel the importance of saving their souls. If the Lord would accompany our labours in the city with a similar blessing, similar results would follow.

2. I also conclude that the plain, faithful and affectionate declaration of the truth must be relied on to accomplish the work of men's salvation. Various are the expedients adopted in this day of novelties, to interest the people, and render our public exercises popular. There is danger lest by these means we overlook the necessary assistance of the Holy Spirit. God will bless his truth, and not the invention of men. Hence, whenever a revival of religion takes place, these expedients are abandoned, not only as useless, but as calculated to hinder the good work.

Yours Respectfully,

March 14, 1825.

Revival in Africa.—A letter recently received from the American colony of Liberia, says, "unexampled prosperity now exists in the colony, and God has blest it with an earnest attention to the things of religion.—About thirty have recently made a profession of faith in Christ.—*N. Y. Observer.*

WESTERN RECORDER.

UTICA, TUESDAY, APRIL 12, 1825.

The lovers of theological discussion, will find something to gratify them, under the head of *Natural and Moral Ability.*

A communication from the well known Mr. Osgood, is found in the preceding columns.

Bible Societies.— Under this head, we present our readers to-day, with a letter from the Agent of the American Bible Society to a clergyman in Pennsylvania, setting forth the example of the *Monroe County Bible Society* in this state as worthy of the most extensive imitation. We hope that all who are friendly to the *systematic distribution* of the Scriptures, will peruse the letter, weigh well the example it contains, and then use their utmost efforts to persuade the Society with which they stand connected, to "go and do likewise."

Original Sin.—We have received an anonymous communication, in which the writer proposes twelve queries, respecting the import of the little anecdote on Original Sin, that appeared in our paper of the 29th ult. We are not pleased with the style or manner of our correspondent—but as his zeal in defence of truth, whether well or ill-timed, is entitled to our utmost respect, it may be proper to say to him, that, in our opinion, at least, he has quite mistaken his object. All his queries that have any important bearing on the anecdote, we will venture to say, may be answered at once in the negative; and this done, the rest will require no farther notice.

The article was not originally written for our columns. We copied it as we found it—(rather hastily perhaps,) while it was going the rounds of the religious papers. Yet after the closest scrutiny, we are persuaded that our first impressions respecting it were correct. The good "deacon" was a plain man, and a staunch believer in the doctrine of original sin; and, from any thing that appears in the anecdote to the contrary, we may suppose he entertained proper views respecting the doctrine, notwithstanding he seems to have been better pleased with the idea of "driving out sin," than with philosophical investigations respecting the *precise nature* of its origin.

The ministers of the gospel are, indeed, under the most solemn obligations to deliver their *whole message.* Wo be to them if they do it not; and the doctrine of the original and total depravity of the human heart, is unquestionably to be considered as forming an important feature in this message. Yet, as this doctrine has often been attacked, by its enemies, with the mere weapons of human reason; and as its advocates have sometimes found it necessary to meet these enemies in a similar style of reasoning, the more effectually to turn their own arms against themselves; it seems natural enough to suppose that some portions of these discussions may be better fitted for the chair of theology, than for the ordinary exercises of the pulpit. And to illustrate the truth of this remark, appears to us to have been the original design of the anecdote.

The Albany Religious Monitor.—The last Religious Monitor contains an Editorial article on the subject of Revivals, which, on the whole, we are very sorry to see. The "subject," we know "is very delicate," but it has some important features that should never be placed in an indefinite point of light; and there are peculiar circumstances connected with it, that should have a due influence in our researches and speculations.

We can, indeed, respond to the sentiments of the Monitor, when he says, that,

"Of all the objects in nature, none is more pitiable than the deluded soul, driven by a sense of guilt, and the instrumentality of false teachers, to embrace a religion which is not founded on a definite knowledge of God, and of that scheme of mercy revealed in his word; a religion which seeks a justifying righteousness of its own, and which, perhaps, urges on its hapless victim, to partake unworthily:" but when he adds that "*this religion, we conceive, constitutes the* MOST *of what is termed* REVIVALS," we are constrained to pause and ask ourselves, whether it is possible for such a conclusion as this to be true? If it *is* true, then the present age, instead of being distinguished for the extensive outpourings of the Spirit of grace, is to be considered only as an age of peculiar "heresy and practical infidelity," and we may well say as the Monitor does, in relation to the *most* of what is termed revivals, that "*this figment of the brain* which men call religious, is one of the most formidable enemies with which the Church has to contend in our day."

But, much as we regret the progress of error, we are not prepared to come to any such conclusion as this. On the contrary, we look upon the present age, as one which is peculiarly distinguished for the prevalence of vital religion.

That every thing of real value in this world will have its counterfeit, is undoubtedly true: but who ever thought of conterfeiting a base currency? The existence of spurious revivals proves that there must be something of inestimable value in those that are true; and the individual who would help us to detect the one, ought always to exhibit the distinguishing traits of the other; and he who discants at large on the general character of what is called revivals, and holds it up to the public view as a mere figment of the brain, is doubtless bound in duty to portray in colours that are at least equally definite and equally glowing, that *little* which *he* is willing to believe may be found of the opposite description. Real revivals are not the less necessary because they give rise to spurious resemblances; yet if the friends of the for-

mer say no more in their behalf, than is necessary to give currency to their strictures on the latter, how shall we distinguish them from the revilers of pure and undefiled religion. The enemies as well as the friends of Christianity, are ever willing to acknowledge her purity in the abstract; but the difference is, that in the detail, her enemies strive to identify her with the grossest superstition, hypocrisy and fanaticism.

The Monitor has dwelt at some length on mistakes, and errors, and false appearances, which are greatly to be lamented, but which we are by no means disposed to believe are as extensive as he imagines. From the result of our own observation among Congregationalists and Presbyterians, we are ready to conclude that at least among the churches of these denominations, a time of unusual excitement is generally marked by the clear and pointed exhibition of the fundamental truths of the gospel. And if it is true that all the motives which can be drawn from three worlds, are brought to bear upon the sentient principle of man; it is equally true that the most powerful and frequent admonitions are addressed to the understanding and to the conscience. False doctrines may have sometimes been taught; and important truths may have sometimes been suppressed; and every instance of this kind is to be deeply deplored. But that this is *generally* done in revivals cannot be true: and yet from the general style of the Monitor's remarks, we should infer that he is labouring under this impression.

In speaking of the means made use of for the promotion of Revivals, the Monitor still unfortunately presents us with his partial and distorted views. He seems for the most part to have taken some few occurrences that fell under his own notice, as a fair specimen of the transactions of other places throughout the country.—A man of limited observation on this subject, might easily fall into this mistake: and this is the best apology we can think of for the Editor of the Monitor: and we are not without hopes that on some future occasion, he will be prevailed upon to adopt a different style of remark.

One thing more, and we shall have done. We are too well acquainted with the character of Mr. Nettleton, not to see that the Monitor has entirely mistaken it. We were not far distant from Schenectady ourselves in the time of the revival he alludes to: and there was every reason to believe that Mr. N.'s labours were abundantly blessed in that city. But it would be the height of impiety to suppose him to have been "*the prime mover of that revival*," unless the work is to be considered as having been spurious. Yet the Monitor does not hesitate to speak of Mr. N. in this capacity; and he shows by the connexion in which he places his initials, as well as by the offensive forms of expression which he imputes to him, how little he appreciates the self-denying and persevering labours of one who has to all human appearance, for a long time past, been remarkably blessed as the humble instrument of "turning many unto righteousness."

Correction.—We mentioned sometime ago, on the authority of a verbal communication that the "Lebanon heathenish petition had been got up by a few individuals" who entertained sentiments of a peculiar nature,&c. and that the principal inhabitants of the town had written to Mr. Yates, against the petition, and in favour of the introduction of tracts in common schools—but that by some mistake, perhaps of Mr. Yates, the letter had been returned unopened. The Albany Religious Monitor, says, "we are authorized to say that no such letter was returned unopened." This is doubtless correct, so far as relates to any *intentional* act of this nature; but we have no reason to doubt that such a letter as we described, was sent to Albany, and that it came back with an unbroken seal, into the hands of those who wrote it.

Disturbance at Union College.—An article went the rounds of the political papers a few weeks ago, the purport of which, was, to give a statement of some rather riotous proceedings, that had just taken place in the city of Schenectady, and was supposed to have arisen through some misconduct of the collegians. When we first read the article, we forbore to copy it into our columns, from a persuasion that it had been issued under the ebullition of feeling; and that considerable deduction ought to be made from the statements contained in it. The perusal of a little pamphlet just issued by the students, has more than confirmed us in this opinion. It appears from the most accredited testimony given under oath, that the disturbance originated with one of the citizens, who came immediately from the bar-room to the Methodist church, and began to practice his insults upon the students. The latter, it seems, not choosing to bear this treatment patiently, made some slight show of resistance, upon which the companions of the instigator began to collect themselves together and assume the appearance of a formidable mob. This rendered it necessary for the students to embody themselves for the purpose of defence; and though they proceeded on their way towards the college, their design was mistaken by the citizens as well as by the mob. The affair created some alarm at the time and occasioned considerable disturbance; but every thing was soon quelled. The students made the best of their way to their rooms, and on a subsequent investigation every thing was explained to the general satisfaction. Twenty-five individuals, however, had already assembled in the capacity of a *city meeting*, and made out a premature statement, for the Schenectady Cabinet, which statement was afterwards inconsiderately copied into other papers.

The Methodists, vs. The American Tract Society.—By a circular accompanying the last Methodist Magazine, we are sorry to find that the New-York Methodist Tract Society refuse to unite with the National Institution; and still more do we regret that any apprehensions should be entertained at *this enlightened* day, respecting ALL NATIONAL ESTABLISHMENTS professedly connected with Religion. There certainly are many objects for the accomplishment of which, the different denominations might easily co-operate, to mutual advantage, and to the furtherance of the great cause of their Divine Master; and the Tract Society is one of them.

The Mariner's Magazine.—We have received five numbers of a well conducted little paper, bearing this title, published in the city of New York, under the patronage of the "Society for Propagating the Gospel Among Seamen," and the "Bethel Union of New-York." It is issued weekly, in the form of a tract of eight pages; D. Fanshaw, publisher—Rev. Mr. Truair, Editor—price $2 a year, payable quarterly. A good deal of interest is thrown into this little paper; and it is thus far well supported and promises to be extensively useful.

Agricultural Seminary.—We have received a little pamphlet entitled "Five hundred Questions, selected from a full course of Illustrations and Experiments upon Chemistry, applied to the Useful Arts, given at the Agricultural Seminary at Derby, Connecticut; with a short statement of the Course of Instruction pursued at that Institution." The Questions convey a favourable idea of the rational and practical course of Instruction to which they relate. The pupils of the Seminary, will doubtless derive great assistance from it in their future agricultural pursuits—and it is greatly to be wished that the young men who are intended for this branch of business would avail themselves of the opportunity.

The Canal was opened yesterday. The freight boats are moving briskly, and the Packet Boats commenced their regular trips from this village last evening.

For the Western Recorder.

MR. HASTINGS—Will you do our Society the favour, to publish the following in your paper? Some of my letters may have miscarried.

M. BRUEN.

The following letter has been addressed by the United Domestic Missionary Society, to all its auxiliaries, both within and without the limits of this state.

U. D. M. S. Office, 25 Dey st. April 4, 1825.

The period is very near when the Executive Committee of the United Domestic Missionary Society, are to present their annual report to the public. Your society has been duly recognized as auxiliary to this institution. It is very desirable that an account of your proceedings should be imparted, with the view we propose to give of domestic missionary operations. Your early answer to this notice, comprising a statement of your progress, the number of your members and the amount of your annual receipts will be gladly received. It will aid the great cause in which we are engaged, if you will bring into view the wants of the feeble churches in your county and vicinity.

By the blessing of God upon our exertions, we shall be enabled to report this year, a considerable increase in the resources of our Society, and much success in the gospel preached to the destitute by our instrumentality.

All who desire that Jerusalem may break forth with singing, and ours become Immanuel's land, will render thanks, as we do, that our temporary discouragements have fallen out to the furtherance of the gospel; and will pray that the name of the Saviour may be known and loved throughout all our borders.

You are invited to send delegates to be present with the Society at its annual meeting on Friday, the 12th day of May next.

Yours in the Gospel, M. BRUEN,
Corresponding Sec. of the U. D. M. S.

The following extract appears in a letter that was addressed to us in the envelope which contained the above communication.

"You *hope* in your late paper, that I am not *too sanguine*, as to our flourishing condition—We have near us a pretty exact thermometer to ascertain the truth—that is our Treasurer's book; and we believe our annual report of *facts* will justify us in our augury. M. B."

The remarks which our respected correspondent alludes to, were issued from the press before we discovered that the article which gave rise to them, had been written by him. Still we were far from *intending* any unfavourable insinuation by them, notwithstanding they may seem to have been somewhat unguarded. We are right glad to have it in our power, to speak a favourable word in behalf of the rising prospects of a society, which sheds such an extensive and salutary influence on the affairs of the Christian communtiy.

POLITICAL.

FOREIGN.

Pugilism.—It appears from the latest English dates, that a little son of Lord Shaftesbury was killed in a bullying combat with a school-fellow who was nearly related to another distinguished family. The lads were members of the Eton School, the pupils of which were generally present to witness the combat. Since this mischievous and inhuman practice has at length crept into high life, we hope that it will be suppressed.

A petition was presented, on Friday night, to the House of Commons, for leave to bring in a bill for cutting a Ship Canal through Central America, for the purpose of uniting the Atlantic with the Pacific Ocean, and for Mining, and other purposes, in Gautimala.

The Chancellor of the Exchequer has proposed a very considerable reduction of the duties and excise in England, owing to the surplus revenue of the last year, which is stated one and a half million sterling.

A violent epidemic has manifested itself at Napoli di Romania, which causes great ravages, and is feared to be the cholera morbus. The celebrated Varvacky, died on the 3d February, at Zante, and has bequeathed all his immense property to the Greek government.

Greece.—German papers, under date of Marseiles, Jan. 31, state that news had been received that Ibrahim Pacha had not abandoned the idea of immediately attacking the Morea, as was reported. It is also mentioned, that the rumour of a secret negociation between the viceroy jo Egypt and the Greek government is wholly without foundation.

It is said that Campbell, the poet, in a letter to Mr. Brougham, recommends the establishment of a Metropolitan University for teaching, examining, exercising and rewarding with honours in the liberal arts and sciences, the youth of both sexes in the middling ranks of life, between the ages of fifteen and twenty.

Another African Expedition.—An Edinburgh paper states that the British government has resolved upon another expedition to Africa, to explore the course of the Niger. Capt. Laing, who was at Sierra Leone, under Sir C. M'Carty, who was killed by the Ashantees, is to be at the head of it with a handsome salary. It is understood that he is to have two secretaries and sixteen men. His black servant is to receive from Government £50 per annum, whilst on the expedition, £500 in cash on his return, and £100 per annum for life. This very liberal arrangement emanates from Government. Captain Laing being considered the most fit man to conduct such an undertaking, was applied to, but declined making his own terms, leaving it entirely to his own employers. He also leaves his reward, in case of his safe return, to their consideration.

The loss by fire at St. Thomas, is said to be two millions of dollars.

Latest from England.—Liverpool papers to the 19th, and London to the 16th ult. have been received at Philadelphia.

The adjourned debate in the British House of Commons, on Mr. Gouldburn's bill for the suppression of Associations in Ireland, was brought to a close on the 15th. Mr. Canning delivered a copious speech on the subject, and in favour of the bill. The ayes and noes, were as follows:—For bringing in the bill, 278—Against the motion, 123—majority, 155.

In the British House of Commons, on the 3d of February, Mr. Canning said, in reference to the British recognition of South American Independence,

"Do I pretend to conceal that by this step we have hurt many feelings—that we have run counter to many interests—that we have shocked many prejudices—that we have caused many regrets—that we have excited much *anger* and indignation? It is true that we have done so—I cannot deny it: but I still entertain the most sanguine hope, that all these feelings will explode themselves in words, and that we shall remain with our object gained, and at peace with all the world."

A letter from Liverpool, states that "owing to strong and high westerly winds in October, November, and part of December, there was detained in Liverpool at one period, over *four hundred* vessels bound to America."

Notwithstanding the numerous Cotton Manufactories in the United States, the export of Cottons from England to North America has regularly increased—that of last year being the greatest ever known.

A person riding in England, with his child, 8 years old, ran over and killed another child. On getting out of the carriage to render assistance, his horse ran away, and his own child was killed.

Mr. Wilberforce is about to retire from Parliament, after having been a member for forty-five years, in consequence of declining health.

Mrs. Franklin, the wife of Capt. Franklin of the arctic expedition, died a few days after his departure from England.

The German papers announce the death of Duke Frederick IV. of Saxe Gotha.

The British Government is stated to have made arrangements for immediately sending out 2000 Irish emigrants to Canada.

The Congress of Chili was installed at Santiago on the 22d Nov. last.

DOMESTIC.

LEGISLATURE OF NEW YORK.

The Senate agreed to a resolution to adjourn on the 13th inst.

The following are among the bills passed in the Senate during the last week.

To incorporate the Delaware and Susquehannah Navigation Company.

To incorporate the New-York Atheneum.

To amend the charter of the Utica Insurance Company.

To amend the act to incorporate the village of Geneva.

To incorporate the Granville Canal Company.

For the enlargement of the state library.

To amend the act concerning the foreclosure of mortgages executed to the people of this state.

To prevent fraudulent bankruptcies by incorporated companies.

A memorial adopted at a meeting of the members of the bar, held at the capitol on the 5th inst. setting forth the delay in the administration of justice by reason of the bad organization of the judiciary system, and praying legislative interference in the premises, was read and referred to the judiciary committee.

In Assembly, the following bank bills were read the third time.

Silver Mine Bank, Westchester co. Passed, ayes 90, noes 19.

The Genesee County Bank, at Batavia. Passed, ayes 105, noes 8.

The Grand Canal Bank, N. Y. Passed ayes 86, noes 8.

New-York Commercial Bank, passed 86. This bank is to give the heirs of Fulton, $60,000.

Otsego County Bank, at Cooperstown. Passed, 104—16.

Onondaga County Bank, at Syracuse. Passed, 95—13.

Farmers' and Manufacturers' Bank, at Utica. Passed, 96—14.

Livingston County Bank, at Geneseo. Passed 100—9 This bill was rejected on Tuesday, and reconsidered on Thursday.

Dutchess County Bank, at Poughkeepsie. Passed 114—6.

Commercial Bank, Albany. Passed 112—10.

The citizens of N. York had a meeting at the Tontine, on Tuesday afternoon, at which they resolved to present a memorial to the legislature against the passage of the bill, now before the Assembly, (introduced by Mr. Wilkin,) to make the sessions of the supreme court permanent at Albany. They give their opinion, that if any alteration in the terms should be thought proper, the interests of suiters would be better consulted by holding two terms at Utica, two at Albany, and two at New-York.

Fire in Albany.—On Monday evening a fire broke out in Albany and destroyed several buildings, principally store houses, tobacco factories, and stables, in Maiden Lane, near the State Bank. The Albany Daily Advertiser, states, that Messrs. Kline & Gott, lost $20000, only 5000 of which was insured.

Worthy of Imitation.—A merchant of New-York, on learning, by the late arrivals, of the advanced price of cotton in England, in addition to the purchases made on his own account, purchased a quantity, the profits of which he devoted to the funds of the Domestic Missionary Society; and on the day following presented the Treasurer of that Society with the sum of One Hundred and Ninety-Seven Dollars Fifty-Cents, being the net profits of the sale.

Another Canal.—A meeting of the members of the Framingham Canal Company is to be holden at Westfield, Massachusetts, for the legal organization of the corporation previous to a prosecution of the work. A survey is ordered by the legislature for a canal from the Hudson to the Connecticut, and from the latter to Boston. Endeavours are also making, by removing obstructions, in the river and otherwise, for a more free navigation of the Connecticut, from its mouth to its source. Should these projects be carried into successful operation, the productions of the country bordering on the Missouri and the Mississippi, may be brought into the heart of New England, at a comparatively small expense.—*Oracle.*

The Clinton Vases, which were exhibited to the citizens of Albany, attracted universal notice. It is estimated that 5000 persons called to see them.

Marble.—A quarry of Marble beautifully variegated has been discovered near the head of Seneca Lake.

Since June last, three bells have been broken in the belfry of the church in Northampton.

A person advertises in a Portland paper, a Farm to let, on shares, to "a faithful, industrious man—*none need apply that loves bitters.*"

A petition from the Bakers of Philadelphia, has been presented to the state legislature, praying that they may be prohibited from baking bread on the Sabbath.

A man in North Carolina has collected about a bushel of gold valued at $90,000. Previous to this discovery he was poor, and the sudden transition has produced a complete derangement.

Gen. La Fayette will lay the corner stones of monuments to the memory of generals Greene and Pulaski, on his arrival at Savannah.

A meeting is to be holden at Concord N. H. on the first Wednesday of May next, to concert measures for the making of a canal from Boston to the Connecticut through N. Hampshire.

There are now building at the ship yards in New-York, forty-one vessels, exclusive of pilot boats and small craft. Thirteen are ships of the first class.

Literary & Scientific.

A Premium Offered.—We are authorized by a gentleman of this city, says the New-York Observer, to offer a premium of *fifty* dollars for the best Essay on "*The importance of the Sabbath, considered merely as a civil Institution.*" The communications post paid, must be sent to the Editors of the Observer on or before the 1st of September next.

Literary appropriations.—By the report of the Comptroller, in obedience to a resolution of the senate, it appears that the sums of money and other appropriations to the several colleges and academies, have been as follows. The appropriations to the colleges, have been chiefly made by lotteries; and the amount yet to be raised, in such cases, is stated below.

Columbia College, N. York, $54,755, and the Botanic Garden, purchased at $70,000.	$124,755
College of Physicians and Surgeons, New York,(amount to be raised, $33,588.)	69,600
Union College, Schenectady, $374-000, and ten lots in the military tract, containing 5,500 acres, (amount to be raised, $215,908.)	374,000
Hamilton College, (amount to be raised, $35,566.)	100,800
College of Physicians and Surgeons in the Western District,	15,000
Fairfield Academy,	5,000
Oxford Academy, (besides lot No. 25, Sempronius,)	2,970
Washington Academy,	3,000
Delhi Academy,	6,000
Montgomery Academy,	1,418
Albany Female Academy, Middlebury, Red Hook, and Mount Pleasant Academies, $1,000 each,	4,000
Lowville Academy,	3,000
	$715,543

Besides the following:—

Johnstown Academy, lot No. 36 in Johnstown, half an acre.

Cayuga Academy, lot 275 acres in Scipio and No. 89, Cato,

Pompey Academy, lot No. 15, Camillus.

Cortland Academy, lot No. 85, Homer.

Seneca Academy, lot No. 24, Ulysses.

Onondaga Academy, lot No. 9, Lysander.

St. Lawrence Academy, lot No. 56, Potsdam.

Lowville Academy, 640 acres on St. Lawrence river.—*Alb. Argus.*

Rev. Gamaliel S. Olds, late professor in Amherst College, has been elected President of the college at Athens, Georgia.

Capt. Partridge's academy at Norwich, was closed on the 1st inst. and is to be opened again at Middletown Conn. on the 22d of August next.

Mr. David Townsend of Pa. has invented a new method of passing boats &c. through locks, by which nearly all the water is saved for another operation.

A Steam Carriage.—Dr. Buchanan, of Louisville, has succeeded in propelling a carriage at the rate of four miles an hour with a small capillary steam engine.

DEATHS.

DIED, in the village of Rome, on the 24th ult. Miss MARY P. HUNTINGTON, daughter of Mr. Gurdon Huntington, in the 25th year of her age.

There is a mournful pleasure in dwelling on the characters we love; and in calling to mind the amiable virtues, and praise-worthy deeds of our departed friends. The deceased was possessed by nature of a vigorous mind, which was greatly improved by education and refinement. To say that she was amiable and virtuous, kind and affectionate to her friends, and beloved by an extensive circle of acquaintance, is no more than is often said, and said in truth of those who every day depart this life. To all the social and amiable qualities which she eminently possessed, that of *piety* may be added, in which she most excelled. At the age of 17 she made a public profession of her faith in Christ, and she has since, in no ordinary manner, adorned her profession. To be useful, and to make others happy, were evidently the leading objects of her pursuit. Though active in doing good, she was far removed from any appearance of ostentation. Still, she would not shrink from a duty because it brought her more into notice. During several years, she acted as superintendent of a Sabbath School taught by young Ladies, which was in a great measure, kept up by her own exertions. These exertions were instrumental in accomplishing much good; and we would hope that the instructions which she has imparted will yet be the means of doing more extensive good to the children who have received them. In this benevolent employment she continued with unabating zeal, till her strength failed, when she was compelled to relinquish it.

She had long been attached to a female prayer meeting; and was one of its most constant and devoted attendants. A few of the last evenings in which she met with her beloved associates, though apparently in usual health, it was noticed, and afterwards mentioned, that she was uncommonly devotional and fervent in prayer. It is impossible to describe how deeply she felt for those who are out of the ark of safety; and how ardently she prayed for their conversion and salvation.

Her last sickness, which was consumption and of more than five months continuance, she bore with great composure and resignation. She expressed a uniform serenity of mind, a firm and steady hope in the merits of Christ, and apparently without a cloud to interrupt her vision. When the last struggle came, it was inquired of her, what was the state of her mind—to which, with a placid countenance, and in a low whisper she merely said, "tranquil." She took several of her friends by the hand, when unable to speak, evidently bidding them an affectionate farewell. May the writer, and may all who read these few lines, when called to rest with life, be prepared to enter into that "rest which remaineth for the people of God."—*Com.*

DIED, at Buffalo, on the 3d inst. after an illness of three days, Mr. SETH DWIGHT, formerly a merchant of this village,—aged 55 years.

BIBLE SOCIETY.

The Directors of the Oneida Bible Society, and those of the Utica Religious Tract Society, are requested to attend a special meeting of their respective Boards, at the house of Judge Platt, on Monday next, at 3 o'clock P. M.

By order, E. VERNON, *Secretary.*

REV. MR. WHITTELSEY'S

School for Young Ladies,

Hartford, (Conn.)

This School, which was commenced a year ago as an experiment, having received very flattering encouragement, will be continued. The summer term will begin on the 10th of May next. The building occupied for the establishment is in a pleasant part of the city; the pupils may be boarded in the family, and every provision will be made for their health and comfort.

In the School the various branches are taught which are usually embraced in a good English education, viz; Reading, Writing, Arithmetic, Geography, English Grammar, Composition, Rhetoric, Logic, Mathematics, and the Rudiments of Natural, Moral, and Intellectual Philosophy.

Lessons in Music and French may be given by able Professors.

Mr. Whittelsey's whole attention is devoted to the instruction of the pupils; the best books and the most approved method of tuition, are adopted; and the whole establishment is arranged, with a view to combine all the advantages which respect the personal, moral, and intellectual improvement of the pupils, that such an institution can offer.

☞ For further information, reference may be made to Rev. NOAH COE, New-Hartford, (N. Y.) *Hartford, Conn. March* 21, 1825.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31tf

POETRY & MUSIC.

"Kindled only at the skies."

The following little poem is not new, and the subject announced, in its title is rather forbidding: but if one can only consent to imagine himself sick, long enough to read it, he will be well paid for his trouble.

ODE TO SICKNESS.

Not to the rosy maid, whom former hours
Beheld me fondly covet, tune I now
The melancholy lyre: no more I seek
Thy aid, Hygeia! sought so long in vain;
But 'tis to thee, O sickness! 'tis to thee
I wake the silent strings; accept the lay.
Thou art no tyrant, waving the fierce scourge
O'er unresisting victims—but a nymph
Of mild, though mournful mien, upon whose brow
Patience sits smiling, and whose heavy eye,
Though moist with tears, is always fixed on heaven.
Thou wrapp'st the world in clouds, but thou canst tell
Of worlds where all is sunshine, and at length,
When through this vale of sorrow thou hast led
Thy patient sufferers, cheering them the while
With many a smile of promise, thy pale hand
Unlocks the bowers of everlasting rest;
Where Death's kind angel waits to dry their tears,
And crown them with his amaranthine flowers.
Yet I have known thee long, and I have felt
All that thou hast of sorrow;—many a tear
Has fallen on my cold cheek, and many a sigh,
Called forth by thee, has swell'd my aching breast;
Yet still I bless thee, O thou chastening power!
For all I bless thee: thou hast taught my soul
To rest not upon itself, to look beyond
The narrow bounds of time, and fix its hopes
On the sure basis of eternity.
Meanwhile, even in this transitory scene,
Of what hast thou deprived me? Has thy hand
Closed up the book of knowledge; drawn a veil
O'er the fair face of nature; or destroyed
The tender pleasure of domestic life?—
Ah, no! 'tis thine to call forth in the heart
Each better feeling—thou awaken'st there
That unconfined philanthropy which feels
For all the unhappy; that warm sympathy
Which, casting every selfish care aside,
Finds its own bliss in seeing others blest:
That melancholy, tender, yet sublime,
Which feeling all the nothingness of earth,
Exalts the soul to heaven; and more than these,
That pure devotion, which, even in the hour
Of agonizing pain, can fill the eyes
With tears of ecstacy—such tears perhaps,
As angels love to shed.—
These are thy gifts, O sickness! these to me
Thou hast vouchsaf'd and taught me how to prize.
Shall my soul shrink from aught thou hast ordained?
Shall I e'er envy the luxurious train,
Along whose path Prosperity has strewed
Her gilded toys? Ah! let them still pursue
Those shining trifles; never shall they know
Such pure and holy pleasures as await
The heart refined by sufferings. Not to them
Does Fancy sing her wild romantic song;
'Tis not for them her glowing hand undraws
The sacred veil that hides the angelic world.
They hear not in the music of the wind,
Celestial voices, in whispers sweet,
Call to the flowers—the young and bashful flowers!
They see not at the shadowy hour of eve,
Descending spirits, who, on silver wings,
Glide through the air, and to their harps divine,
Sing in soft notes the vesper hymn of praise:
Or pausing for a moment, as they turn
Their radiant eyes on this polluted scene,
Drop on their golden harps a pitying tear.
Prosperity! I court thy gifts no more,
Nor thine, O fair Hygeia! Yet to thee
I breathe one fervent prayer; attend my strain,
If for my faded brow thy hand prepare
Some future wreath, let me the gift resign:
Transfer the rosy garland; let it bloom
Around the temples of that friend beloved,
On whose maternal bosom, even now
I lay my aching head! and as I mark
The smile that plays upon her speaking face,
Forget that I have ever shed a tear.

MUSICAL ADAPTATION, NO. III.

In our last number, we confined our remarks to singing, as an introductory exercise, in our worshipping assemblies. This first performance, is usually followed by the long prayer, which is, for the most part, conducted in such a manner as to anticipate the character of the following exercises.

But, if the first singing has been destitute of appropriate character, which, as we have seen, will often happen, even under the most favourable circumstances of cultivation, then it is probable that very little will be expected from the second singing; and the congregation, though silent, attentive and solemn, during the prayer and the reading of the succeeding psalm or hymn, will involuntarily relax their attention when the second singing commences, as if they really thought the music to be intended for a sort of drop-scene, or suspension of religious worship. Or, if while the congregation are expecting so little from the music, they should happen to find themselves agreeably disappointed, then, the probability is, that the emotion of surprise, however slight it may chance to be, will betray them into the fault of attending more to the manner than to the matter of the song.

These remarks are not to be understood without limitation; but they are of such extensive application as to assume the importance of general rules, in all those places where singing is uniformly undertaken as an introductory exercise. The manifest inattention to circumstances which this arrangement betrays, soon leads us to disregard all circumstances of adaptation, and, in time, to contract a share of indifference towards the whole subject of church music.

But where the first singing is managed, sometimes as an introductory, and at others as an intervening exercise; and where it is otherwise generally rendered appropriate, there can be little difficulty, comparatively speaking, in managing the second singing. The service will have been introduced, and conducted thus far, after some regular plan; and before the second singing commences, the leading theme of the day will have enlisted some share of interest in its favour; so that, if the clergyman then reads a small number of appropriate stanzas, no uncommon powers of adaptation will be required to preserve and heighten the existing emotions. The tune, however, must be selected with judgment, and executed with propriety; nor must the singing be so far prolonged, as to fatigue those who are engaged in it, or destroy the general unity of design in the exercises.

We have already intimated, that, most clergymen precede their discourses with such stanzas as have some relation of character to the exercises that stand immediately connected with them. But the difficulty is, that here, as in other cases, they seldom pay sufficient attention to lyrical character, especially where the sermon is to be didactic or argumentative.

If the theme of the stanzas corresponds with the skeleton of their discourse, or embraces its didactic details, or contains, in ever so prosaic a manner, the leading propositions of its argument, such circumstance determines the choice, while it may happen, that not a single stanza is capable of being sung with effect; or that no two stanzas of the selection are adapted to the same tune. This is a never failing source of embarrassment to every intelligent and cultivated musician: and if, with all our efforts we could do no more than prevent its future recurrence, we should still consider our labours as amply repaid.

When every other circumstance is favourable, the whole interest in the singing is often sacrificed by this single species of mismanagement. How frequently have we felt an appeal from the first singing, and entered into the spirit of the prayer; and then felt every sympathy frozen within us, while some unlucky portion of "*prose run mad*," has been given out to the vexation of the singers! The more resemblance to his sermon, the clergyman can discover in any stanzas, the more they may chance to *please him:* but in the same proportion will they be likely to *displease* the singer; for to the latter it appertains to present facts, and duties and motives to the heart, through the medium of the sensibilities; while he leaves it to others to address themselves to the memory and to the judgment.

When the singer is incommoded with unsuitable words as in the case above referred to, he can some times partially retrieve himself, by catching something from the spirit of the prayer that has preceded him, and thus superinduce upon the poetry some slight degree of lyrical effect. Some favourite slow and solemn piece of music may occasionally answer this purpose. But it more frequently happens, that, the narrative or didactic details, require a vivacious movement to render them intelligible; and in this case, the only alternative left him is, to finish his performance with as little ceremony as possible.

COMMUNICATIONS.

For the Western Recorder.

MR. HASTINGS—I have been much gratified in observing the interest you occasionally manifest, in behalf of our neglected Aborigines. A little more than 200 years ago, they were the sole proprietors of this extensive country—not a single white man had then set his foot upon their shores; and the whole American wilderness was *full* of Indians. Now, there are more than 10,000,000 of white inhabitants; whilst the Indians that remain, are little more than 129,000 a comparatively small remnant. To what country have those multitudes of Aborigines emigrated? What region has had its population swelled by the mighty mass of human beings that once possessed the places we occupy!—None. These beings have been literally swept from the face of the country, and we and our forefathers have been, more or less, the instruments of this desolation. Their lands have been wrested from them by bribery and corruption—acres have been purchased for beads and penknives; territories for a blanket; and empires for powder and ball.

It is true that there have been occasional transactions with them, of an honorable and unexceptionable nature. Our earliest ancestors, however little they might have paid for their lands, received them at a fair valuation, as is evident from their frequent conveyances to each other, for similar trifling sums. And it may be said too, that, in later times, the possessions of the Indians have frequently been negociated for by government on equitable terms. But, for one such instance, have there not been many of an opposite description? Not to say that the agents employed to trade with them, have often been unmindful of moral obligations; the Indians have been perpetually misled, insulted, imposed upon, betrayed and corrupted by various classes of our population. They have been involved, and, for the most part, without sufficient reason, in all our wars; dissensions have been encouraged among rival tribes; civil wars have been provoked among them; and when they have attempted to avenge themselves for outrages committed by some of the unprincipled traffickers, that have emigrated from the heart of our population; deeds of national vengeance have been retorted upon them, a thousand fold, by carrying fire and sword into their territories, and prosecuting the work of general and indiscriminate extermination.—The most odious diseases too, which are, more or less, the scourge of voluptuousness, have been scattered among them, to the destruction of multitudes; and the still more dreadful ravages of intemperance have been promoted among them, through our instrumentality; and, to cap the climax—the very depth of their degradation, which is, in a great measure, chargeable upon ourselves, is now boldly urged, with the whole force of popular sentiment and national prejudice in its favor, as a sufficient reason why they should be abandoned to inevitable destruction—a destruction both natural and moral—temporal and eternal!

There is, to some little extent, a redeeming spirit among us. If much of their blood is found in the skirts of our nation, yet we have latterly been doing something as a nation towards washing out this stain; and individuals of the Christian community have, to some little extent, become alive to their temporal and eternal interests. But why should not this redeeming spirit be increased an hundred fold? Let us "lift up our voice, for the remnant that is left." Let the redeeming traces of civilization be made every where to pervade their borders, their deserts and their places of retreat: and let the messages of the gospel be carried to every nation, and tribe, and individual. Experience proves to a demonstration, that such efforts as these will not be lost: and, that they may prove abundantly successful, is, at least, the prayer of one who has himself been

A LABOURER.

For the Western Recorder.

LETTERS TO A NIECE, No. III.

My Dear E.—A due attention to your reading, is of the first importance in forming your mind. Few females of your age, commence a course of reading, for the sole object of gaining useful knowledge. The love of amusement, or the desire of avoiding singularity, has too much ascendency over them. But it is to patient & persevering research alone, that the hidden treasures of knowledge and science are unfolded. Choose those books from which you may hope to acquire new ideas, or treasure up useful hints for the improvement of your disposition or manners; for if in the object of your perusal, there is nothing to expand your mind, or improve your practice, be assured it is unworthy of your attention, however interesting it may be to you. And this is one criterion by which you are to judge of the value of a book.

After reading, do not fail to meditate, and to converse familiarly on what you have read. This will be of incalculable benefit to you through life, it will serve to banish much of that idle chit-chat, which often casts a shade of deterioration, over an otherwise interesting group of females. Mrs. More very justly remarks, that "books alone, will never form the character. It is conversation that must unfold, enlarge, and apply the use of books."

Youth is the peculiar season in which to fill the store house of the mind, with a rich fund of useful knowledge. When called into the more public walks of life, these acquirements will shed a mild lustre and dignity about you.—They will secure to you a circle of friends, from whose society, you may derive the most refined pleasure and the greatest improvement. They will elevate you above that class of conceited flatterers, among the other sex, who if we may judge from their usual chattering when in the company of ladies, estimate them no higher than a child does the toy, that serves to beguile an idle hour. They will give you a place among those "on whose tongue dwells the law of kindness—and from whose lips, flow words of wisdom." On the contrary, if you misimprove this period of your existence—if your selection of books is injudicious—or if you prefer those which are in general, of a frivolous character, containing high wrought representations of human life and manners, the greatest diligence in application will be unavailing. Your books will acquire an influence over your own character, that will readily be seen by others, though you should remain ignorant of their deteriorating effect.

Do not think that the occasional perusal of a book of an opposite description, will redeem the evil that must result from an undue attention to light reading. Works of an imaginative kind, receive too large a share of the attention of young females at the present day. Some few books of this description may be read to advantage; but any course of reading, which results in unfitting the mind for the enjoyment of the sober realities of life—or in creating a disrelish for the study of the Holy Scriptures, is to be deprecated, and shunned, as dangerous.—But of this, I shall write more particularly in my next letter. Yours, &c.

MISCELLANEOUS.

From the American Sunday School Magazine.

THE SABBATH A DAY OF HOLY REST IN AMERICA.

A strong effort was made on the 15th of March, by a certain class of persons to have the reading rooms of the Athenæum in Philadelphia, kept open during certain hours on the Lord's day. The consent of 45 persons, (the number requisite to call a meeting of the stockholders,) was obtained to try the question. The day was an eventful one to Philadelphia, as this institution is one of more general character than any other in the place, and the reasons urged were specious, and the effort great. From the difficulty of collecting the active and useful citizens during the day, at a season of unusual business, and no special notices having been served, it was not without fear that the friends of the Gospel and of good order, awaited the issue. Some addresses were made, but the one from that distinguished civilian, Mr. Duponceau, was unanswerable. He urged among many other considerations, apart from religion, this, that the strict observance of Sunday was peculiar to the United States, and the sacred manner in which this day is kept, so very different from its observance in any country in Europe, as to make it a striking feature in the character of the nation, and as such, independent of all other considerations, which might not have their weight on those who moved the question, should be most carefully cherished and strictly preserved as a national trait, which would never fail to remind the traveller of the land he has left, and one which will endear the country to every one of its citizens, who might ever spend the day in any foreign land. The contrast would recur to the mind on each returning Sunday, and the American would remember his country with affection, while he said to himself, "they do not keep Sunday so at home," and he would love his country for the very peculiarity. On taking the vote only 35 could be found to resolve on a public violation of the Sabbath. The number on the other side which, compared with its weight of character, was trifling, amounted to between 80 and 100. It was a triumph of good principle, over the corrupt influence of irreligion and foreign custom.

From the N. Y. Religious Chronicle.

CONVERSION OF A MAHOMMEDAN.

We some months since mentioned to our readers the conversion to christianity of a young Persian named Mirza Mohammed Ali. The last report of the Scottish Missionary Society in relation to their mission at Astrachan gives the particulars of this interesting event and from it we collect the principal facts.

This young Persian is the only surviving son of Hagi Kasem Bek, a venerable old man, who once held the office of Chief Kazy or judge in the city of Derbent, but who had been accused and convicted of treason, and sent a prisoner to Astrachan. Finding himself solitary in this situation he sent for his son to be the companion of his exile; a request with which the young man immediately complied. Here Mohammed had frequent opportunities of seeing the Scottish Missionaries, and was occasionally employed in giving some of them instruction in the Turkish and Arabic languages. While thus engaged, frequent discussions took place on the subject of religion, and he strenuously opposed every thing that was said concerning the gospel; at times venting his feelings in blasphemous expressions against the Redeemer. Still within a few days after such ebullitions of passion he would again renew his inquiries, and provoke further discussion in the end evidently becoming a sincere inquirer after the truth. The Missionaries now endeavoured to show him the way to God more perfectly, to bring the truth home to his conscience, to point out to him the inconsistencies of the Koran, and to compare with him the system of religion which it contains, with that taught in the New Testament. He soon became deeply impressed with a sense of his sinfulness and misery, and keenly felt the conviction of a wounded spirit. At length, however, he obtained peace, through the application, it is hoped, of the peace-speaking blood of Jesus.

The old Hagi was greatly afflicted with his son's apostacy, and would sometimes yearn over him with all the tenderness of a parent's heart while at others he would treat him with the utmost severity. Once in the presence of a number of persons he required his son publicly to renounce his Christian principles; which on his refusing, so enraged the old man that he threatened unless he recanted he would get him bound hand and foot and send him to the police. "Father," replied Mohamed, "I cannot recant. My feelings would induce me to become a Mahomedan; but my conscience will not permit me." Here his father reminded him that all their controversies about matters of faith were determined by the sword. "A sure proof," said Mohammed that your religion is not of God; for God does not need such carnal weapons to decide matters of faith." This so enraged his father, that he ordered his servants not to give him a particle of food neither allow him to help himself as he was unclean. Mohammed accordingly went supperless to bed; but some hours after his father coming to his bedside, and gently awaking him, said, "My son you see I am an old man: have compassion on my white beard; do not grieve me by being an infidel." "Father," replied the young man, "you are my parent, and it is my duty to obey you in all things: but why should you demand of me that obedience which I owe to God only? In this one thing I cannot obey you."

Mohammed Ali had been accustomed to visit the Missionaries daily, previous to this circumstance, but now his father confined him as a prisoner, had him severely beaten, and left him in great measure without food. The missionaries learning this, conceived it to be their duty to adopt some means for his protection. This greatly incensed the Hagi, who declared his right not only to imprison his son, to beat and to starve him, but even according to the Mahommedan law, to put him to death. They then applied to the Governor to protect Mohammed from his enemies; and in consequence of this he was brought the same evening to the Mission house, and safely lodged. When asked as to the state of his mind during his confinement by his father, he said, "Notwithstanding all the wrangling and abuse to which I was exposed, I felt quite peaceful and happy." The meekness with which he bore the ill usage of the Persians who came to argue with him, was also a pleasing proof of the influence of Divine truth on his heart, and was calculated to make a powerful impression on the minds of his countrymen.

Shortly after this he was baptized by the Scottish Missionaries with much solemnity, in the Mission Chapel, before a crowded audience of the natives of at least seven different countries; the service being conducted in the Persian, Turkish, and English languages.

Numbers of Persians now visit Mohammed Alli, and converse with him as to the change which has taken place in his views, and some to reason with him on the subject.—These opportunities are not lost by him; but he states clearly his own views of the Christian religion, and his reasons for embracing it; and as occasion admits, points out the futility of that foundation on which they are building their hopes for eternity.

SOLITARY CONFINEMENT.

The method of punishing by solitary confinement, which is now found to produce such salutary results, was introduced into England as a substitute for transportation, in the time of the celebrated Blackstone, who gave the following opinion respecting it; in one of his charges to the Jury.

"In these houses, the convicts are to be separately confined, during the intervals of their labor, debarred from all incentives to debauchery, instructed in religion and morality, and forced to work for the benefit of the public. Imagination cannot figure to itself a species of punishment, in which terror, benevolence and reformation are more happily blended together. What can be more dreadful to the riotous, the libertine, the voluptuous, the idle delinquent, than solitude, confinement, sobriety and constant labour? Yet what can be more truly beneficial? Solitude will awaken reflection; confinement will banish temptation; sobriety will restore vigor; and labor will beget a habit of honest industry; while the aid of a religious instructer may implant new principles in his heart; and when the date of his punishment is expired, will conduce to both his temporal and spiritual welfare."

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

WILLIAM CLARKE'S

LOTTERY AND EXCHANGE OFFICE,

No. 53, Genesee Street, Utica.

Tickets and Shares, for sale, in Class No. 4, for Dec. 1824, to be drawn on the 6th of April next.

CAPITAL PRIZES.

2 Prizes of	$10,000		41	of	$200
3 —	5,000		51	—	100
1 —	3,082		51	—	60
17 —	1,000		1734	—	12
20 —	500				

and a great number of smaller ones. Present price of Tickets, $7. Shares in proportion.

Orders per mail (post paid) promptly attended to.

Utica, January 20th, 1825. 29

FRESH TEAS.

200 Chests, Hyson Skin, (various chops.)
13 do. Hyson and Young Hyson,
21 do. Souchong,
For sale by J. C. HASTINGS & Co.
84 Genesee street.
Utica, Feb. 8, 1825. 32

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,
65 Genesee street, Utica.

UTICA

Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style. Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1835.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

January 25, 1825.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.
Feb. 3d, 1824. 3—tf.

FOR sale by Merrell & Hastings, No. 40, Genesee-street, the

CHRISTIAN AND COMMON ALMANACK,

by the gross or thousand.

Utica, Nov. 9th, 1824.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*